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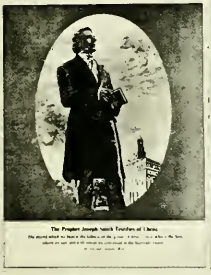

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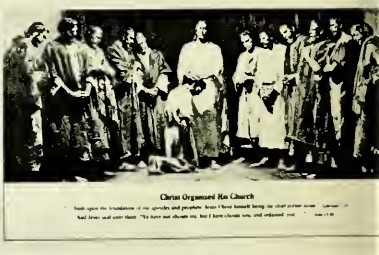

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OCTOBER 1970

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FRONT COVER

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HOW CAN WE ACHIEVE PEACE

by Elder Howard W. Hunter
of the Council of the Twelve

● ON THE CAMPUS of one of our large universities there were recent riots by students carrying large placards, some of which had the words, "We demand peace." It cannot be denied that we live in troubled times and that the lives of most people in the world today are affected by war. Both sides of the controversy have stated their terms for peace, and politicians talk about an equitable and lasting peace despite the fact that down through history there has been almost continual warfare and political unrest.

The Apostle James, in writing to Israel, asked this question: "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?

"Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

"Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." (James 4:1—3).

At the time of this writing, the Jews were revolting against the Romans in defence of their religion and fighting to procure the liberty to which they believed themselves entitled. They had been split in many factions and were having conflicts among themselves. At the same time they were waging wars against the heathens in Egypt, Syria, and other places, killing many and being massacred in their turn.

James asks this question: Does not war come from lusts? The Jewish contentions and predatory wars were generated upon lust. Lust has been the motivating force of the wars that have afflicted and desolated the world. One nation has coveted another's territory or property or has attempted to force its will or way of life upon another by resorting to physical violence as a means to accomplish its purposes. Nations kill, slay, burn, and destroy until one of them is overcome. History is a repetitious recital of intentional and wanton destruction of life and property. Today is not different from the yesterdays. The populace prays and cries for peace.

The word **peace** appears frequently in scripture and has many meanings. In classical Greek the word refers to cessation, discontinuance, or absence of hostilities between rival forces. This definition is the antithesis of war and strife. The New Testament, however, has given far wider range of meaning. This is partly due to the influence of

the Hebrew word for peace, which is far more comprehensive of meaning. It was commonly used as a form of greeting when persons met or parted: "May peace be with you."

Jesus said, **"Daughter, thy faith hath made thee whole; go in peace . . . "** (Mark 5:34). On the evening of the day of the resurrection, he came to the place where the disciples were assembled and said to them, **"Peace be unto** you.

"And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

"Then said Jesus to them again, Peace be unto you . . . " (John 20:19-21).

Paul has incorporated this greeting into the opening sentences of his letters, as do the other writers of the epistles.

The word has also been used in the New Testament in reference to "domestic peace" between husband and wife (1 Cor. 7:15), to harmonious relationships within the whole family (Matt. 10:34), and in many instances to happy, personal relationships with others. It has also been used to mean "peace of mind" or serenity, and the right relationships between God and man.

Because of the difference in definitions, those who seek peace may be searching for unrelated conditions. The peace for which the world longs is a time of suspended hostilities; but men do not realise that peace is a state of existence that comes to man only upon the terms and conditions set by God, and in no other way.

In a psalm in the Book of Isaiah are these words: **"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."** (Isa. 26:3.) This perfect peace mentioned by Isaiah comes to one only through a belief in God. This is not understood by an unbelieving world. On the last occasion that Jesus had supper with the Twelve, he washed their feet, broke bread for them, and passed them the cup; then, after Judas had left their midst, the Master spoke to them at some length. Among other things, he told of his impending death and of the legacy he left for each of them. He had accumulated no goods, property, nor wealth. The record tells us of no possessions other than the clothing he wore, and on the next day after the crucifixion this would be divided by the soldiers, who would cast lots for his coat. His bequest was given to his disciples in these simple yet profound words: **"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."** (John 14:27).

He used the Jewish form of salutation and benediction: "My peace I give unto you." This salutation and bequest was not to be taken by them in the usual sense, for he said, " . . . not as the world giveth, give I unto you." Not empty wishes, not just polite ceremony, as the people of the world use the words as matters of custom; but as the author and Prince

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of peace, he gave it to them. He bestowed it upon them and said, "Let not your heart be troubled, neither let it be afraid." Within a few hours they would be subjected to trouble, but with his peace they could overcome fear and stand firm.

His last statement to them before the closing prayer on that memorable evening was this: " . . . **in the world ye shall have tribulation: but be of good cheer; I have overcome the world.**" (John 16:33.)

There is no promise of peace to those who reject God, to those who will not keep its commandments, or to those who violate his laws. The Prophet Isaiah spoke of the decadence and corruption of leaders and then continued in his admonitions by saying: **"But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.**

"There is no peace, saith my God, to the wicked." (Isa. 56:20-21.)

The unrighteous and wicked have no peace, and their actions take away the peace of others. Turmoil in the world has usually been caused by a few individuals or a minority, causing millions of innocent persons to suffer. Today, as in eras gone by, those who are the innocent victims of oppressors hopefully look for peace. This cannot come by riots or placards or even the cessation of hostilities. It can come only in the way the Lord gave his peace to the Twelve, "not as the world giveth."

Emerson wrote: "Nothing can bring you peace but yourself; nothing can bring you peace but the triumph of principles." (Essay, "Self-Reliance.") These principles are incorporated into the gospel of Jesus Christ. Indifference to the Saviour or failure to keep the commandments of God brings about insecurity, inner turmoil, and conten-

A PROBLEM

by Jean Harlow

Be baptised you tell me
My conscience tells me too
Our dear Lord and Saviour,
I want to follow you.

The faith I feel within me
Is growing day by day
It is no easy path
The straight and narrow way.

I try to follow your guidance
To act as you want me to
But the earthly passions and longings
Do their best to lead me from you.

My strength is little to fight with
My faith but a tiny seed
But I know I must try harder
To follow the course you lead.

The step to the baptism waters
Is a difficult one to make
But I pray Our Heavenly Father
You'll show me the right path to take.

● Jean Harlow was in fact baptised a week after writing this poem.

tion. These are the opposite of peace. Peace can come to an individual only by an unconditional surrender—surrender to him who is the Prince of peace, who has the power to confer peace.

One may live in beautiful and peaceful surroundings but, because of inner dissension and discord, be in a state of constant turmoil. On the other hand, one may be in the midst of utter destruction and the bloodshed of war and yet have the serenity of unspeakable peace. If we look to man and the ways of the world, we will find turmoil and confusion. If we will but turn to God, we will find peace for the restless soul. This was made clear by the words of the Saviour: **"In the world ye shall have tribulation"** (John 16:33); and in his bequest to the Twelve and to all mankind, he said, **"Peace I leave with with you, my peace I give unto you: not as the world giveth . . . "** (John 14:27).

We can find this peace now in a world of conflict if we will but accept his great gift and his further invitation: **"Come unto me, all ye that labour and are heavy laden, and I will give you rest.**

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." (Matt. 11:28-29).

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JUST WHAT IS A TESTIMONY

by Elder Eldred G. Smith
Patriarch to the Church

A FAVOURITE SONG OF MINE, one that is familiar to us all goes to this effect:

"I have a testimony, sacred and dear to me
Something that lies within my soul . . . "

Just what is a testimony? Webster says: "A solemn declaration or affirmation made to establish or prove a fact," or "attestation of a fact or an event." Could we say then that a testimony is knowledge of a fact? We say we have a testimony as if it were a possession. Of course it is. It is a possession of knowledge. How does one obtain knowledge either secular or religious? A student must go through the usual process of study, research, etc. To obtain religious knowledge, requires additional effort. The Lord said, **" . . . Ask, and it shall be given you; seek, and ye shall find; knock, and it**

shall be opened unto you." (Luke 11:9).

The Prophet Joseph Smith has given us a formula: "If we are to gain a testimony of anything, we must first desire a testimony, then learn to understand the truth in question, then practice that which has been learned, and before and during the study and practice we must be in close communication with our Heavenly Father and pray to him for help."

Moroni also gives us a formula: **"And when ye shall receive these things,"** that is after you have done the study and received instruction and prepared yourself, **"I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.**

"And by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:4-5).

The power and function of the Holy Ghost is to testify of the truth, and especially to testify of the Father and of the Son. The Holy Ghost, being a personage of Spirit, speaks through our spirits. Each of us has a spirit body and a physical body. Before coming to this earth we were personages of spirit, yet we were individuals. We could walk, run, speak, see, think. Our spirit body was made of elements not found in mortality. That spirit body, combined with our mortal body, makes a living soul.

When we receive promptings from the Holy Ghost, it is like opening an imaginary door between the spirit mind and the mortal mind. When this happens, we receive knowledge which we cannot deny. We have to put ourselves in tune with the Spirit of the Lord or the Spirit of the Holy Ghost. We will be held accountable for that knowledge in the day of judgement. By the Holy Ghost you may know the truths of the gospel. I'd like to mention just a few of these; you have heard some and you will hear more.

You may know of a surety of the visitation of God the Father and his Son Jesus Christ to the Prophet Joseph Smith in the Sacred Grove. The Father, calling him by name, said, " . . . **This is my beloved Son. Hear Him.**" (Joseph Smith 2:17.)

Then you may also know of the true concept of Deity. God is truly an Exalted Being. Jesus Christ is literally his Begotten Son.

We testify that the Book of Mormon came fourth by divine guidance; also the Doctrine and Covenants and the Pearl of Great Price.

We know and accept the restoration of the gospel with the priesthood of God to act in his name and perform the ordinances of the gospel needed for salvation and exaltation.

President J. Reuben Clark, Jnr., once said, "What today's world must have if humanity is to go on climbing upward, is men, those wearing the cloth as well as the laity, who know that God lives and that Jesus is the Christ; men, that having this knowledge have also the intellectual honesty not only to admit but to proclaim it; who have further the moral courage and sterling character to live the righteous lives this knowledge demands. This knowledge must be a living, burning knowledge of God and Christ."

We testify of the divine purpose of temple work, the vicarious work necessary for the salvation of all, the living and the dead. Yes, we declare the principle of continued revelation through his prophet, and his prophet today is President Joseph Fielding Smith.

We testify of the surety that the resurrection is real and will be universal, that each shall inherit a degree of glory in accordance with his faithfulness—the celestial, terrestial, or telestial—the righteous to receive eternal life and exaltation in the celestial kingdom. The Prophet Joseph Smith said, "If the resurrection from the dead be not an important point or item in our faith, we must confess we know nothing about it; for if there be no resurrection from the dead then Christ is not risen; and if Christ is not risen he was not the Son of God; and if he was not the Son of God there is not nor cannot be a Son of God, if the present book called the scriptures is true; because the time has gone by when, according to that book, he was to make his appearance." (DHC. 2, 18.)

There is great strength in a testimony, strength to resist evil, strength to do. What is it that causes a bishop or a stake president or others to spend so much time in church work

without monetary remuneration? Is it not his testimony? Was it not their faith and testimony that brought the pioneers across the plains? Is it not testimony that keeps the great missionary system going? President Henry D. Moyle said, "It is our purpose as members of the Church to consider constantly the place of testimony in our lives. We dare not become complacement or unaware of this priceless gift which is ours." When we bear our testimonies, we are teaching others the truths that have enriched our lives and made us happy. Our testimonies are born to give thanks to God for the knowledge and assurance he has given us, to assist our brethren and sisters in strengthening their testimonies, and to carry the conviction which is ours into the hearts of all other people upon the face of the earth.

I invite all to follow the formula given and obtain a testimony with us of the truths of the gospel of Jesus Christ.

Be long-suffering

As you increase in innocence and virtue, as you increase in goodness, let your hearts expand, let them be enlarged towards others; you must be long-suffering, and bear with the faults and errors of mankind.

—Joseph Smith

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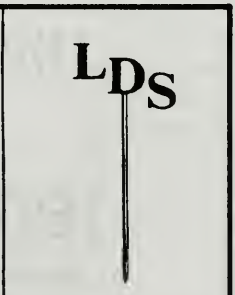

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THIS SAME SWEET TESTIMONY

by Bishop Robert L. Simpson
of the Presiding Bishopric

● **DURING THE SECOND WORLD WAR, I walked near the Mediterranean Sea by a city known anciently as Caesarea Philippi. I was all alone. I had come there with the hope of recapturing some of the surrounding influence that gave background to one of the significant discussions of all time. I refer to that occasion when the Saviour had asked his disciples: "Whom do men say that I the Son of man am?"**

"And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets."

Then Christ became more direct, " . . . But whom say ye that I am?

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God." (Matt. 16:13-16.)

As never before, the strength, the power, the conviction of that testimony declared so many centuries before had

become mine to cherish and harbour as an integral part of my own personal testimony.

What happened to me that beautiful morning in the coasts of Caesarea Philippi was not unique nor was it physical in any way. As Christ explained to Peter: " . . . **flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Ibid., 16:17.)** Peter was the recipient of personal revelation! And in like manner this same sweet confirmation of testimony can permeate the hearts of all truth-seeking, conscientious Latter-day Saints the world over.

This great gift of personal revelation is unmistakable; it is direct. It is a more sure communication than the audible spoken word; for that which we hear through mortal ears is sometimes distorted, so often misunderstood. This precious gift of spirit speaking to spirit is infallible and direct and, in the case just cited, came from a loving Heavenly Father to his faithful disciple Peter.

During this same conversation, Peter's revelation was referred to as a rock—a rock firm and immovable. " . . . and upon this rock," the Saviour declared, "I will build my Church." (Ibid., 16:18). He selected rock as the perfect symbol of . uncompromised truth, the only possible foundation upon which to build his true Church—the rock of revelation.

This same rock of revelation .is broad enough for all mankind to build upon. It beckons to all individuals who

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are willing to put on his yoke, for it is easy and the burden is light. The author of all truth has declared it so.

As a child of God man is never forsaken by him. War and contention among men whether it be an international conflict or a form of family disunity is not God's will. Man's unhappiness is of his own making—a direct result of nonconformity to the plan of life as contained in Heavenly Father's blueprint for happiness. Men never fail because of God's revealed word, but rather, in spite of it.

So how can we know as Peter knew? How can a person achieve this reassuring, motivating certainty that God lives? Surely, if there were no doubts our course would be undeviating. Can it be that only a few are chosen to receive this most precious gift of personal assurance?

The purpose of all creation is, hopefully, that all men may qualify to return to His presence. Now, there are those who spend most of a lifetime debating with themselves. They ask: is it worth it? or How can I truly know that this or that is God's will?

As the Saviour taught in the temple on one occasion, the Jews marvelled at his wisdom and knowledge. **"How knoweth this man letters, having never learned?" they asked.**

"Jesus answered them, and said, My doctrine is not mine, but his that sent me.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:14-17.) The key phrase, of course, is, "If any man will do his will." The doing is of prime importance.

We are always touched when we hear a chorus of Primary children sing, "I Am a Child of God." The last two lines of that inspired song read: "Teach me all that I must know, To live with Him some day." I understand that future printings will follow a wise suggestion made by Brother Kimball, that the word "know" be changed to "do." "Teach me all that I must do, To live with Him some day." Only in the doing can we be assured of a confirmation by the spirit—yes, by good works we do become eligible for personal revelation.

May we now turn to another important key to this vital and sought-after knowledge of Deity. Two thousand years ago the great high priest Alma was travelling from city to city. He knew something about personal revelation and seemed most anxious to share it with those he attempted to teach as he declared:

"Behold, I testify unto you that I do know that these things whereof I have spoken are true. And how do ye suppose that I know of their surety?

"Behold, I say unto you they are made known unto me by the Holy Spirit of God. Behold, I have fasted and prayed many days that I might know of these things of myself. And now I do know of myself that they are true; for the Lord God hath made them manifest unto me by his Holy Spirit; and this is the spirit of revelation which is in me." (Alma 5:45-46).

Alma points out here that he did

something more than just carry on the work. He hastened his process of sure knowledge through fasting and prayer. **"I have fasted and prayed many days that I might know these things myself."** These same principles will work for each of us today. Fasting has been practised by men seeking spiritual strength from the very beginning of time. David the Psalmist tells how he humbled his soul with fasting. (2 Sam. 12:16ff.)

And now speaking of prayer, if prayer were important for Alma, it is important for us, too. It is folly to think in terms of having this highly spiritual information made known to us by the Holy Spirit, without first parting the veil through prayer. It was this important step that led to this greatest of all dispensations, the Dispensation of the Fullness of Times. The young lad Joseph was touched by that invitation of Holy Writ, the promise given for all men alike: **"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." (Jas. 1:5.)**

When we want bus travel information, we go to the bus terminal; when we want financial assistance, we seek out a banker; so why not go directly to God for a confirming testimony of him and his work?

"Ask(and it shall be given you, seek, and ye shall find; knock, and it shall be opened unto you:

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

"Or what man is there of you, whom if his son ask bread, will he give him a stone?

"Or if he ask a fish, will he give him a serpent?

"If ye then . . . know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matt 7:7-11.)

There is no sweeter work than his work. There is no joy to compare with with the blessed assurance of obedience to his laws and ordinances. But we only do his work and obey his law when we are convinced that it is most important. This is why we must remove with all haste those barriers that would prevent such assurance from a loving Heavenly Father who is so anxious that we receive. May we guard against the condition that Laman and Lemuel found themselves in. They refused to co-operate in God's work even after receiving unmistakable direction from an angel and the still small voice. Nephi records that they were "past feeling," that they "could not feel his words." (1 Nephi 17:45.) It is interesting to note that it was they, not God, who broke the bond. This seems to be the pattern, and our day is no exception.

I feel sorry for the man or woman who has become so negative that he is "past feeling" so far as the things of God are concerned. But we all rejoice as we see those who stand out in the crowd as a beacon on a hill, declaring with Alma that **" . . . the knowledge which I have is of God"**

(Alma 36:26); those who reconfirm the testimony of Job, **"For I know that my redeemer liveth, . . . "** (Job 19:25); those who stand firm with Joseph Smith and Sidney Rigdon in their famous declaration, **"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: that he lives!"** (D&C 76:22). and then those who can feel with Peter, **"Thou art the Christ, the Son of the living God."** (Matt. 16:16).

The world needs assurance. The world needs some solid rock to replace shifting sand. The world needs men with conviction about things most important. The world needs the added strength of several thousand more clarion voices that teach only truth because they live by the truth.

To my mind, the main strength of the world we live in is the strength of his true Church. And where is the main strength of his true Church? Not in the buildings, nor is it found in any group of men who might be designated as leaders for a short season. In my opinion, the Church has its foundation in the heart, in the home, and in the testimony of every worthy member. The widow cannot pay her mite, nor it is possible for an unselfish scoutmaster or quorum leader or dedicated bishop to take time to help a boy except the kingdom of God on earth is strengthened and the world is made a little more secure on its foundations.

Indeed, the Saviour of the world has declared if a foundation is built on the solid rock of revelation, be it an individual, a group, a nation, or the world, that **" . . . the gates of hell shall not prevail against it."** (Matt. 16:18). Peter heard it on the shores of Caesarea two thousand years ago. I found it still there undiminished twenty years ago, and you can find it in your quiet place today, tomorrow, and forever. May we ever be available for that most precious gift of the spirit—personal revelation.

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POETRY

THE STORM

The air is heavy and still,
There is no breeze to move the trees,
The sky darkens.
The air seems to hang heavy and oppressive,
This is the calm before the storm.
Then it comes!
The rain pours from the sky, as if tipped from an enormous container.
Suddenly the sky is split as lightening flashes across in all its beauty.
The sky brightens then, but soon darkens as the lightening vanishes.
Here people begin to count.
This they say tells how far away the thunder is.
As the rain comes spraying down, the people hurry from the streets.
They rush for the safety and warmth of their houses.
Children watch as raindrops run down the window panes,
Waiting for the rain to stop.
After a while the storm dies down.
The sun once hidden from our sight by the clouds,
Now reveals herself and shines down.
The puddles begin to condense, and clouds of water-vapour fly into the air.
Children look up to see the splendour of the rainbow formed as the sun came out
There is peace in the air!
People continue their walks, rides and talks now,
The storm is over.

Thelma Bandy
Bedford Branch

SO LONG, MOON

So long, Moon; it's been nice knowing you.
You have served very well. It would not be right
To release you without a vote of thanks.

Of course, this is a promotion for you.
It is only right that you should go on and develop, mature,
And have a family of your own. We wouldn't want
To stand in the way of your advancement.
You will be transferred, no doubt, to a place
And conditions more suitable for your expansion.
But let's keep in touch. It isn't likely
That we will be in separate universes.

We shall always be concerned with your welfare.
And remember—if you ever need any help with your family—
We will always be ready with advice—
(For whatever it's worth.) We've been through it.
But then—you'll make out all right.
After all, you have been very responsible in your position—
Obedient and reliable.
Don't know how we could have got by without you.
It was always good to know that you were there.

You really have nothing to worry about.
You'll have your own moon and stars.
They will keep you in tow.
Just know that we love and appreciate you
For all you've done for us.

So long, Moon; and best of luck to you
In your new venture.

P.S. Sorry about those footprints.
Just curiosity.
But after you've taken on a few layers of growth,
Who will know the difference?
Forever is not all that long.

Ora Pate Stewart

POETRY/2

GODS MASTERPIECE

Gods Masterpiece is man
First formed when all was fair.
When all the earth was pure and good
And God the Lord was there.
The fields were purest green,
The skies were purest blue,
The heaven and earth rich treasures held,
With grace and mercy too.

God gave to man free will,
That wonderous gift of love,
But man, alas, has failed to see
The blessings from above.
He wandered far from God
And seeks in vain for peace.
He does not heed that gentle voice
Which bids his wandering cease.

Gods Masterpiece is man,
Though scarred and marred by sin.
The earth, once fair—a battle field,
When Love should reign within.
O, Christian men rejoice,
And let your voices ring,
With messages of peace on earth
Through Christ the Lord, our King.

R. Hampton,
Hereford Branch

TO THE CONVERT

When people stare and think you're odd
Remember your dearest friend is God.
It isn't easy to change old ways,
To alter your thoughts from bygone days.
To think more of others, to love, to share,
To be happy in this new belief, to care
Not, when others may scoff or scorn,
But to be so thankful this seed was born,
And sown in your heart that day,
When two young men called and asked you to pray.
And asked you to search the scriptures of old,
To see what was said on the plates of gold.
This church is true—this church is right
Believe in this and work with a might.
And when people stare and think you're odd
Remember your dearest friend is God.

Shirley Lowater
Braintree Branch

Determined . . . and a little bossy!

●"Is there anything you want?" asked Woodsetton's Bishop Slater as the hospital bell sounded the end of visiting time.

"Yes," replied Sister Marjorie Lyke with her usual mischievous grin. "I want to come out next week."

Not realising the implication of her seemingly lighthearted comment, the Bishop answered in mock sterness, "Well you can't, so there!"

Sister Lyke, crippled since a teenager had recently undergone a serious operation on her hip and was likely to be confined to bed for at least another couple of months. But she was adamant in her request, and must have pestered the lives of all the doctors and nurses on Ward 18 during the following week. For just before 4 p.m. on Sunday August 31, a beaming Sister Lyke was wheeled into the Woodsetton Chapel, her wish to be present at the dedication ceremony had been fulfilled

Those who know this cheery sister will appreciate this is just a small part of her dedication and determination. Fellow patients say she is just a little on the bossy side too, but they love her all the more, despite it.

"I like to have some order and anyway I've been here the longest, so I'm entitled to it," she jokes. Sister Lyke is a wonderful tonic to all those in her hospital ward and her visitors —to top it all, she is an exceptional missionary too. Formerly an Anglican she is proud of her membership in our Church and says she joined "because it is the genuine article."

Although she lives alone, Sister Lyke claims she is never lonely and maintains her happy disposition throughout everything because it is much easier than being miserable. Her disability has never proved much of a handicap and when she is well, she enjoys doing all the handicrafts and gardening.

She used to breed dogs and at one time there were 13 in her home. During the war she ran a National Savings group, and was an air raid precautions

by Lynn Harrison

warden. But her fame in the Midlands lies in her skill at making preserves. Her only disapointment in this field was not getting a first at the Olympics Show. She has managed several seconds and thirds.

Sister Lyke is also a dab hand at embroidery work, crocheting and knitting, but she is loathe to elaborate on her talents.

Nowadays she lives in a neat little bungalow at Penn, Wolverhampton, but she is most familiar with life on a farm. This is the sort of life she was brought up in and she did her fair share of feeding and fetching. She hates being idle and has naturally grown weary of lying in her bed for so long, but even there she finds plenty to do. Her latest venture is learning Braille, so that she can better her friendship with the patient in the next bed. Just another way in which the lovable sister lives up to her motto—"If I can help somebody as I go on my way."

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The Poor Rich Man

THERE WAS ONCE A FAIR CITY situated on the slopes of a volcano. The volcano had not been active for many years and the city prospered.

There was in this city one very rich man, many not so rich and some were impoverished. ne day with a great roar the volcano erupted and covered the beautiful city with hot sulphurous ashes and slowly but inexorably the boiling lava began to pour over the lip of the crater—the city was in a panic for the people knew they must evacuate it without delay and it was many, many miles to the next city where they could get help.

People began to gather together their most precious possessions ready for the long journey ahead. The poor took all the food they could because food was the most necessary thing in their lives. Some took food and bedding because they couldn't endure discomfort The rich man cast his eyes about his beautifully appointed home with despair, there was so much, what was he to take. His servants had already gone and his horses had fled in panic. Taking a large sack he bundled into it all his most costly ornaments of gold and silver and lapis lazuli.

A heavy burden indeed! Then following the crowd who staggered across the wild and barren country, he shouldered his sack and set off. With each step the sack grew heavier and when the evening came and cold crept up over the countryside all he had was his hard sack of gold and silver and he was cold and hungry. He didn't really mind for he knew when he reached the city across the plain he would be richer than all the other fools who had only taken food and other necessities.

The next day everyone set out once more and this time the rich man's

by

burden seemed three times as heavy as he ached in every bone, but nothing would persuade him to leave so much as a cup behind. All day long he toiled on tired, aching and miserable and fell behind everyone else who had less to carry. That night he fell into an exhausted heap on the ground and the following morning was unable to rise further tha his knees and it was on his knees that he cried aloud: "Father of us all, whoever you are, wherever you are, help me or I shall surely die, alone here in the wilderness!"

It was then that an aged peasant glancing back saw the lonely figure and stirred by pity turned back and approached the now desperate rich man and raising him to his feet offered him a small loaf and a handful of dates—half of all he had left. The rich man ate greedily and having gained a little strength once more shouldered the heavy sack and tried to stagger on. Gently the old peasant remonstrated, "If you don't leave the sack behind we are both lost. Without it there is hope that we shall survive and rebuild our lives again."

Slowly, reluctantly, the rich man let the sack slip from his shoulder and as he did so a great sigh welled up out of his being, a sigh of relief, a sigh of hope. "Tell me old one" he said, "why did you return to help me?"

"Because you are my brother," answered the other, "and can I see my brother lie without stretching out my hand to succour him?"

"Truly," said the no longer rich man, "I can see that I am now richer than I ever was, for you are my friend and he who has such a friend is rich indeed!" And taking the old man by the arm he set out across the desert.

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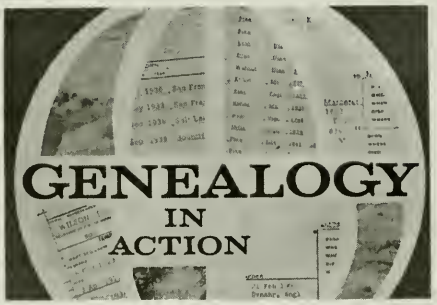

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I HAVE TESTED THIS CHURCH

by Elder LeGrand Richards
of the Council of the Twelve

● I AM VERY HAPPY to know of the great progress the Church is making in the missionary field. I think I have been a missionary nearly all my life. When I was just a little fellow, I remember attending a ward meeting where two missionaries gave their report. I do not know whether they said anything unusual or not, but if they did not, the Lord did something unusual for me, because when I left that meeting I felt that I could have walked to any mission field in the world, if I had just had a call, and so I went home and got down on my knees and asked the Lord to help me to live worthy to go on a mission when I was old enough to go.

Because of this desire, I used to carry my little New Testament around with me often and memorise scripture. I have had a wonderful opportunity in missionary work.

I have had the privilege of filling four missions and presiding over two and touring many of them, and I have tested this Church and it's teachings in every way that I think it can be tested, and my testimony increases day by day, and I have never found that its teachings were wanting in any way.

The Lord has established his Church according to the promises of the prophets and according to the blueprint prepared by him as contained in the Bible and in the Book of Mormon and the Doctrine and Covenants and the Pearl of Great Price.

I have had some wonderful experiences in meeting people not of us;

for instance, when I was in Holland on my first mission in the city of Utrecht, they had a seminary where they taught young men to prepare for the ministry, and they used to come and attend our meetings, and then they would remain sometimes for hours at a time to ask questions, and we found that they did not have the answers; for instance, one of them said to me, "You cannot prove that baptism should be by immersion." I said "Yes, I can."

"Well," he asked, "how?"

I said, "You have studied some Greek haven't you?" and he admitted that he had, and I said, "What does the word baptizo mean?"

He said, "Immerse."

I said, "Why don't you do it?"

Then he asked me this question. "Do you think the Lord will hold us accountable if we teach things that we know are not in harmony with the Bible?"

"Well," I said, "I would rather let the Apostle Paul answer that question," and I quoted what Paul said:

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Galatians 1:8.)

"Now," I said, "let your conscience be your guide when you are teaching things that you know are not in harmony with the scriptures."

There was an article that appeared some years ago in a pamphlet that Brother Orson F. Whitney wrote, entitled, "The Strength of the Mormon Position." This is a statement by a noted member of the Catholic Church, and I think it has something very important in it that those of us interested in missionary work could well give a little thought to. He said:

"Many years ago a learned man, a member of the Roman Catholic Church, came to Utah and spoke from the stand of the Salt Lake Tabernacle. I became well-acquainted with him, and we conversed freely and frankly. A great scholar, with perhaps a dozen languages at his tongue's end, he seemed to know all about theology, law, literature, science, and philosophy. One day he said to me: 'You Mormons are all ingnoramuses. You don't even know the strength of your own position. It is so strong that there is only one other tenable in the whole Christian world, and that is the position of the Catholic Church. The issue is between Catholicism and Mormonism. If we are right, you are wrong, if you are right, we are wrong; and that's all there is to it. The Protestants haven't a leg to stand on. For, if we are wrong, they are wrong with us, since they were a part of us and went out from us; while if we are right, they are apostates whom we cut off long ago. If we have the apostolic succession from St. Peter, as we claim, there was no need of Joseph Smith and Mormonism; but if we have not that succession, then such a man as Joseph Smith was necessary, and Mormonism's attitude is the only consistent one. It is either the perpetua-

tion of the gospel from ancient times, or the restoration of the gospel in latter days." (A Marvellous Work and a Wonder, LeGrand Richards, pp. 3-4).

Now, if every Christian in the world could accept that and then decide which is right, we would just gather them in by the millions if they were willing to obey the commandments. Some of them are not, as you know, after they become converted. We have thousands of people converted to Mormonism who have never had the courage yet to accept it, but they believe that Joseph Smith was a prophet of God.

This is only in harmony with the scriptures. You remember what Paul said: **"One Lord, one faith, one baptism,"** (Eph. 4:5).: in other words, one Lord, one Church, and one baptism. How could there be more than one Church that God our Eternal Father and his Son Jesus Christ could approve, because they must not conflict with each other, for surely the Lord cannot be divided against himself? You know what Jesus said, that a house divided against itself cannot stand. So there can only be one Church of Jesus Christ in all the world.

That does not mean that all these Protestants churches have no good in them, when they teach people to pray and they teach them to try to live right. You and I could go out and organise a Church. That is why we have hundreds of them, because they are churches of men, just like civic organisations and other institutions organised by men to help people to do things that are worthwhile, but no man can organise a church with divine authority and power to bind on earth and it shall be bound in heaven except they are called by God the Eternal Father and ordained to his priesthood. That is what Jesus meant when he said to the Council of the Twelve.

"Ye have not chosen me, but I have chosen you, and ordained you . . . " (John 15:16.)

" . . . and whatsoever thou shalt bind on earth shall be bound in heaven. . . . " (Matthew 16:19.)

Ordinances performed, no matter if there are thousands of churches, will not be recognised in the heavens until God has endowed that church with that divine power to bind on earth, and it shall be bound in heaven. Of course, the Lord will reward all people for all the good they do, but according to this statement, it is either the perpetuation of the gospel of Christ from his day or it is a restoration of the gospel through the Prophet Joseph Smith. That is why we are not Catholics and we are not Protestant. We believe in a restoration of the gospel.

One night after a family home evening lesson, Father asked his three-year-old, son, "Robert, are you going on a mission?" Robert, in all seriousness, replied, "I can't. I'm in my pyjamas!"—Mr. & Mrs. Thomas Byrnes, Pleasant Grove, Utah

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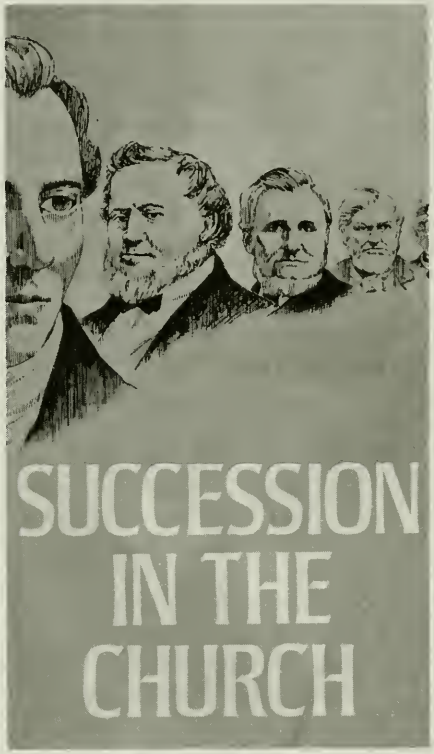

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PEOPLE AND PLACES

● **MEMBERS OF LINCOLN WARD had the pleasure recently of welcoming Jaci Gill back home from America where she had been since June 1968.**

Before leaving England she had served as the Branch YWMIA President and as 1st Counsellor in the Midlands East District YWMIA. While in the states she lived in Monrovia, California, and worked in Arcadia for a year, as well as acting as the Junior Sunday School Secretary in the Ward. In September 1969 she went to the Brigham Young University where she majored in Art and History. While there she was a member of the BYU 56 Ward and became MIA Era Publicity Director.

Jaci spent last summer in Oakland, San Francisco, and worked there until she returned home in July. She also visited Canada, but prefers San Francisco.

She has now decided to stay in England and get re-Anglicised. Although she loves both America and England, to her America was an adventure, but England is home!

Although she is the only member of her family in the Church, she was baptised in May 1964, she claims she has the best parents in the world.

EVEN FISH AND CHIPS FROM A NEWSPAPER

BIRMINGHAM STAKE

The Cultural hall at Woodsetton looked a disgusting sight. Acres of grubby newspapers littered the floor, dustbins cluttered up the corners, ridiculous posters advertising doss-houses etc. clung to the walls and there was the most incredibly scruffy bunch of vagrants you could ever wish to meet. It looked like the meeting place for the dustmen's strike, but nothing of the sort. This was just another of Woodsetton's crazy dances, and probably the best they've had this year.

There was nothing high faluttin' for supper either, just fish and chips out of the paper for all 110 of them. All the best tramps say they taste better that way, and no one wanted to argue with that.

ENGLAND EAST MISSION

The Norwich Branch held their Art and Craft Exhibition and Theme Song Presentation on Sept. 1st. Forty-five people attended.

There were twenty-four entries on display showing the varied talents of the branch from hairdressing to needlework. It was hard for the five judges, Anthony and Vera Frost, Bert and Elsie Martins and Raymond Barber, to classify the varied exhibits, but they decided that in the age group 12-15 years, the best entry was a work of Heraldry from the Vanguard class. The winner in the 16-20 years age group was a table lamp entered by Malcolm Cooper and

for over 21, Nicholas Arber won with a pair of puppets in a show case.

Alec Mitchell singing the song "From here to Eternity," written by his wife Jenny to the music of "Blowin' in the Wind" by Dylan won the Theme Song presentation.

ENGLAND NORTH MISSION

The PRESTON District Roadshows held at Rawtenstall on Aug 29th took the theme "I remember when". Rawtenstall Branch were the winners with a plot, written by Jean Flanagan their Drama Director, which depicted the stage of an old theatre about to be demolished. Performers and performances of days gone by tromped the old boards to familiar old melodies. Judy Flanagan sang and played the guitar in a pleasing entre act and Donald and David Simcock played the leading roles supported by a cast of singers and dancers.

The week of Sept 7-13 was Young People's Week in the Rawtenstall Branch. Pres. Henry H. Jacobsen turned the reins over to them to conduct the meetings and they did an admirable job. Ian Nuttall acted as Branch Pres-

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ident and enlisted the help of Sheila Edmondson, Michele and Steven Vernon, David Simcock, Eileen Crabtree, Julie Hotwood and Patricia Brennand in carrying out the various assignments. All agreed it was valuable experience for those taking part, as the young people are the leaders of tomorrow.

Ernest and Lucy Allen, avid gen- U.S.A., visited with Pres. and Sister ealogists fro Seattle, Washington, Jacobsen while in Lancashire doing research. They gathered about 1,000 names from cemetery tombstones, and through the kindness of those in charge of parish registers in several villages.

ENGLAND SOUTHWEST MISSION

During the summer the South Costal District had its annual Play Day in Merrick Park, Bournemouth. It was a beautiful day and children from Poole, Bournemouth and Salisbury Branches took part in sports and indoor competition. The eventual winners of the District Shield was Poole Branch, but all who participated enjoyed themselves thoroughly in the days activities.

4/6

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Poole Branch re-organised. New Presidency standing L to R. Arthur Dyson, 1st Cn. Arthur Willis, 2nd Cn. Sitting Norman Steele, President and Robert Gerrard, Clerk.

●

SCOTTISH MISSION

On September 17 a number of Scottish saints, many wearing tartans, left Glasgow on the first lap of their journey to Salt Lake City. Some were visiting loved ones, or the missionaries who had baptised them, but they also gave concerts of Scottish singing and dancing. They received a warm welcome from the saints in America as they performed in Las Vegas, California and Salt Lake. They also attended the Annual General Conference before returning back tae "Bonnie Scotland."

SUNDERLAND STAKE

On August 8 the 1st and 2nd Elders Quorums held a barbecue in a field near Durham. Permission to use this land was kindly given by the Scout Movement. Wives and girl friends were invited and they joined in the activities such as sack races, tug-o-war, and singing to the accompaniment of Nor-

man Myers' guitar. The refreshments consisted of sandwiches galore, prepared by Ruth Watson and her family, plus hot dogs and chicken legs, all washed down with lemon squash. The fact that the whole event was free made it even more enjoyable!

BIRTHS

Aug 20. To Dean and Irene Wilson, Norwich Branch, England East Mission, a son, Martin Kenneth.

Aug 21. To John and Mary Davison, Hartlepool Ward, Sunderland Stake, a daughter Ruth.

Sept 13. To Phil and Jean Sibly, Billingham Ward, Sunderland Stake, a daughter, Penelope Clair.

MARRIAGES

On August 29 at the Norwich Chapel, John David Lucas married Cynthia Mitchell. The bride, who wore a long white lace dress over satin, was accompanied by four bridesmaids who wore dresses of taffeta.

There was a buffet reception for over one hundred guests and after the food and the speeches the brides' brother, Alec Mitchell, entertained with his guitar and mouth organ. He had composed one song especially for the wedding. The best man, Trevor Bidle, also entertained the guests.

Geoffrey Mawlam and Christine Amos were married on Sept 19 in the Billingham Chapel, by Bishop Dale. The bride wore a long white dress covered with lace, and carried a bouquet of pink lilies. Her attendant wore a long blue dress of flowered nylon. Albert Toyne of Middlesbrough Ward was the best man and his wife Margaret, was matron of honour.

The reception was prepared and served by the Relief Society sisters, and featured the wedding cake made and iced by Sister Mabel Bowron.

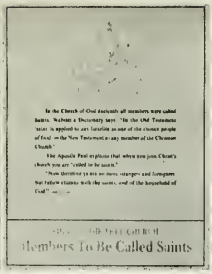
Afterwards the couple left for the London Temple, and then on to Cornwall for their honeymoon.

OBITUARY

William James Such, Branch President of the Birmingham 4th branch died on Aug. 26, 1970, after a long illness courageously borne. Many people did not realise that he had an incurable disease. He was always cheerful and happy and a devoted servant of the Lord, having seen 16 years of progress in the Church. He was a member of the Handsworth Bishopric until the ward was divided, and he became the Branch President of the Kings Heath Branch and later of the Northfield Branch now known as Birmingham 4th Branch. It can truly be said that he endured to the end, and while suffering great pain during his last few days in hospital, he was telling the nurses and other patients about the Church. Our sympathy is with his wife Jean, and his children Jeffrey, Pauline, Alyson and Christopher.

First Principles

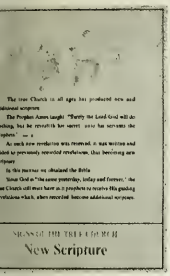
Revelation



Members Called Saints

Organization

Authority



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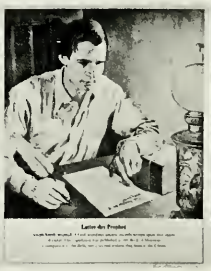

Latter-day Prophet

8 Witnesses

Latter-day Apostles

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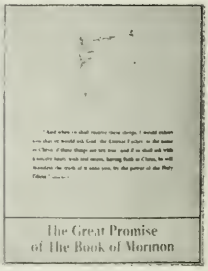
"Other Sheep"

Christ in Western Hemisphere



Promise of Book of Mormon

(SEE INSIDE FRONT COVER)

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